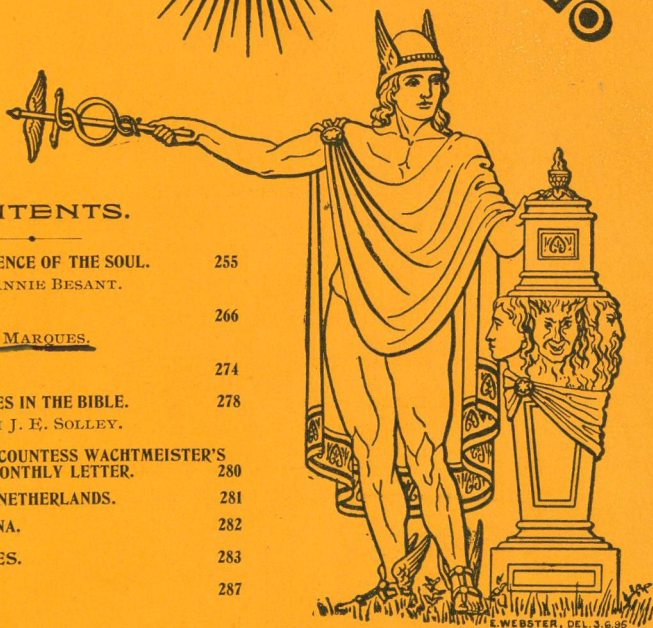


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DEVOTED TO
THE STUDY OF THEOSOPHY, ORIENTAL PHILOSOPHY,
THE OCCULT SCIENCES AND THE BROTHERHOOD OF MAN.
ISSUED MONTHLY.

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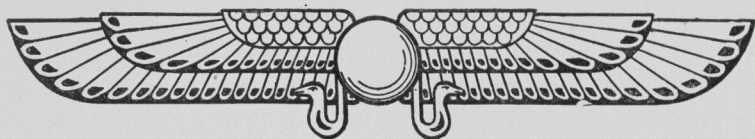
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SAN FRANCISCO, CAL.

APRIL, 1898.

PROOFS OF THE EXISTENCE OF THE SOUL.*

IN all ages of the world, among all civilizations and all peoples, there has existed that ineradicable tendency of man which we find expressed in the words of a Roman, "Not all of me shall die." But that conviction is not in the ordinary sense of the word in itself a proof. It might be argued from it as found everywhere and at all times as apparently being part of human nature; but when I use the word 'proof or proofs of the existence of the soul,' I do not mean to appeal to that intuition, nor to base my argument on that often expressed conviction.

I intend to try to lead you step by step along a line of thought which the materialist might begin upon, although he would lose his materialism ere advancing very far, and I want to show you that in dealing with the soul we can proceed from step to step by clear and logical argument, so that the most reasonable and logical of people may be led gradually to admit the existence of a soul, or, at least, we can carry them at first to this point, that the balance of argument is in favor of such an existence and that undoubtedly something exists beyond the mind. What that something is, is to be investigated by a different method of study. And this is much when we can take a materialist and show him that a line of thought and of experiment is open to him which will land him in a position which almost compels him to advance,

*A lecture by MRS. ANNIE BESANT, reported for the Progressive Thinker, Chicago, by A. M. Griffin.

places him at a point where he can hardly logically stop, and so makes at least a *prima facie* ground which he may take as a platform from which to go further, as offering a sufficiently reasonable hypothesis to encourage a still deeper investigation.

Let us for a moment consider the basis of the materialistic argument with regard to thought and brain. It is an argument that now is falling entirely out of scientific favor, but it held a very high ground in scientific favor some five and twenty years ago; and at that time you could take up writer after writer amongst the respected scientists of the world, and you would be led by the whole tenor of their argument to conclude that, although they did not say so in so many words, thought was really the production, the result of matter. Professor Tyndall, in that famous Belfast address, when he was dealing with matter and mind, said, as you may remember, that science would probably have entirely to recast its conceptions of matter; and that is most certainly a true prophecy. Since the Belfast address was delivered, science has changed its conception of matter. It no longer gives to it the very narrow definition that it used to give in the days, say, of the youth of many of us. We find that nowadays matter is recognized as existing under conditions that five and twenty years ago would have been regarded as excluding the word "material," or as making it inapplicable.

Now, the old argument used to run, if I may just hastily go over it—for it was very familiar to me in the earlier days of my own thinking—that thought was directly produced by the action of the gray matter of the brain; that wherever such matter was found, thought was found in connection with it; that wherever it was not found, thought was absent; and that it was even possible to trace a quantitative relation between the amount of gray matter and the power of the thought. Not only was this put in a general way, but it was worked out with extreme care. You remember the old line along which the development of thought was traced in the growing child; how it was said that if you took a child's brain, the thought it could produce was infantile in its character; that as the brain developed into boyhood thought grew stronger; that as the boy grew into a man thought grew more powerful, more subtle; that as the man reached maturity the thought ripened with the growing maturity of the man; that if at

any stage of that man's life the brain was injured, then the thought was changed in its character; that if the supply of blood were injured, say as by any intoxicating liquor, then thought became confused with the confused state of the brain; that if you found fever so that the blood was in a bad condition, you had delirium affecting your thought; that if a bit of the skull-pan went in on the brain, at once thought was entirely either changed or disappeared, whereas, when you again lifted that piece of broken bone thought returned. As the man grew old, thought weakened. When the brain began to decay, thought entirely vanished. If one little piece of the brain was eaten away, the faculty of the mind that expressed itself through that part of the brain disappeared. And then the argument was triumphantly summed up. If thought grows and increases and ripens with the growth and the increase and the ripening of the brain, if it varies with brain conditions, if it vanishes when the brain is seriously injured, if it grows weaker with the weakening of the brain, if as the brain decays thought power disappears, can we venture to say that when the brain falls to pieces after death thought rises triumphant from its ruins and exists in strength and in majesty?

And the argument was a very strong argument, exceedingly strong to anyone who was accustomed to reason from point to point and to follow wherever the process of reasoning led. But the whole of that argument was based on induction. A magnificent kind of conclusion can be reached by inductive logic, but there is always one difficulty in connection with any such argument. You must be sure that in any induction the whole of the facts are before you, for one fact omitted from your basis vitiates the whole of your conclusion. If one thing is left out, the whole superstructure falls; and always the weakness of the inductive argument is the possibility of some one fact having been overlooked. Unless you are sure that you know everything in the universe of discourse, inductive logic does not lead you to a certain and final conclusion.

Now, it was by the discovery of facts which were not included in that famous inductive argument that the whole superstructure fell to pieces. One fact alone would have been enough, but instead of one, hundreds have come to the front. In my argument, which is based on the constant relation between two things, that

constant relation must be shown to exist, and if you can get those same two things moving in an opposite direction, varying inversely, then what becomes of your argument? Now, that is exactly what has happened in connection with the argument based on brain and thought and their constantly varying together. It has been found that they do not constantly vary together, and still more that they sometimes vary inversely; that is, that you may get a condition where the brain is partially paralyzed but where the thought is very much more active than when it was working in the brain.

Now, in these first steps of my argument I am not going to prove the soul, but I am going to prove that consciousness may exist apart from a physical organism, for it is that which needs to be proved first before a materialist will listen to you at all. There is no good talking about the soul as long as any person is of the opinion that thought is only the product of the brain—to use Carl Vogt's expression—as bile is the product of the liver. So long as a person holds that position, as some people do, you must shake him out of that by facts that he will recognize before you can begin to talk about the soul, and as every one agrees that the soul is connected with consciousness, if we can show that consciousness exists apart from that constant relation between brain and thought, we shall have made our first step out of materialism, and then we shall feel free to go further on in tracing the nature of this consciousness.

Now, speaking generally, a mass of mesmeric and hypnotic experiments put it beyond the possibility of challenge that intelligence can work when the brain is paralyzed.

I prefer in dealing with this question not to take experiments which rest on the evidence of people who might be regarded as people to be challenged, because they are looked on more or less as "cranks," like Theosophists. I had rather take some good scientific man, a materialist, to begin with, because his evidence is so much more satisfactory. Always if you can get your opponent to prove your case you do very well, I believe, according to legal maxims, and to prove your own case out of the mouth of your opponent's witness is supposed to be a triumph, I understand in legal procedure. I shall therefore summon into my witness box some of the doctors in Paris who are materialists—call

themselves so; I am not calling them names—but who are utterly unable to account for the results that they have themselves obtained. Quite honestly they say that they do not put forward a theory; they simply record the facts that they have observed—a perfectly sound and proper position and a very useful one to us.

Now, amongst their observations—for I haven't time to dwell on them long—we find this: They have invented some apparatus which tests the physical condition of the beating of the brain while the patient is in the hypnotic state. They have some admirable instruments by which they can measure exactly the beating of the heart, the movement of the lungs, contraction of the muscles, and so on. So that by means of these apparatus they can get a perfectly accurate record of the physical conditions of the person under observation, a quite necessary thing when you want to proceed slowly from step to step. The instrument that they generally use is one in which a revolving cylinder, covered with black-lead paper, is set going with a pencil attached to some part of the patient's body, according to the nature of the observation—attached to a lever, and the lever in turn attached to the body, so that any motion in that part of the patient's body is reproduced by the pencil pressing against the cylinder, and as the cylinder revolves the pencil would draw a straight line if there were no motion, but any motion will produce a curve.

Now, suppose you had such a machine attached to your heart, you would get then a series of curves traced on this black-lead paper showing the beating of the heart, and the slightest irregularity in the heart would at once be marked in a very magnified form in the curves traced by the pencil on this cylinder. So again with any movement of the lungs. There is a definite movement of the lungs and the curve would be recognized by any doctor. So again, if you are dealing with muscular contractions. If you stretch out your arm straight, and you have a weight in the hand, there is action takes place in the muscular vibrations, and that increases tremendously in activity as the arm is held out longer and longer, the effort increasing with the length of the extension of the muscle.

Now, all these precautions are taken in order to eliminate every possibility of fraud or cheating, so as to get an absolutely accurate physical record of the state of the patient's body; and

they have thus shown that when a person is in a hypnotic trance the beating of the heart is entirely changed, and finally reaches a point so slight that although the movement is thus shown on the revolving cylinder, no instrument less delicate would show it was beating at all. The same with the lungs; the movement of the lungs is so slight that no breath can be found as coming from the lips. So also in regard to muscles. There is a distinct trace which enables them to say whether or not the man with the outstretched arm heavily weighted, is or is not in a hypnotic state.

Now, what is the condition of the brain when the body is like that? In the first place the blood supply is checked. The blood moves very sluggishly through the vessels of the brain, and in the tiny vessels, the capillary vessels, its movement is stopped. Not only is the supply of blood in this way entirely changed in its motion, but the blood is very bad of its kind, for as it is not properly aired in traveling in the arms of the lungs it is very much overcharged with all the products of decomposition, and you have quantities of carbonic acid. The result of that is very well known. It brings about a state of coma, a state in which no thought is possible as far as the brain is concerned. So that we get a person who cannot think with the brain. The brain is stopped. It is placed in a state where anyone twenty-five years ago would have said thought is impossible. You have brought about a physical condition where thought must vanish, and so it does so far as that physical body is concerned. The creature lies there as though he were dead; but you are able to reach him without altering these physical conditions; you are able to obtain from him mental results, and when a person is in that state you can show that his mental faculties are immensely stimulated, that his memory has quite changed his character; that he can tell you incidents of his childhood which in his normal state he has entirely forgotten; that he will sometimes speak a language which he heard as a tiny child and has since entirely forgotten, so that if it is spoken in his presence he is not able to understand it. You will find that the memory is so intensified in its immediate action, leaving the past out of sight, that if you take up a Greek book and the man is ignorant of Greek, and you read over a page from that book, he will repeat it word for word without a blunder. Wake him up and he cannot say it, cannot pronounce a single syllable.

Throw him back into the hypnotic state and he will repeat it over again and again. Not only have you thus got a very different kind of memory, but you also can obtain a far higher grade of intelligence. A person who is stupid in his waking consciousness is often clever when he is under hypnotic control; not that he reproduces the thought of the hypnotizer, as indeed he will do if he is made, but he will dwell on things where the hypnotizer is thinking on other lines, and will argue with him. Cases are on record where a man abnormally stupid has shown acuteness in his argument when he is in the state when the brain cannot work. And so over and over again you get placed on record these observations of abnormal knowledge manifested when the brain is rendered incapable of sane and healthy thought.

The next thing that you remark in dealing with such a person is that you can entirely deceive the senses and make them give reports which are entirely erroneous; that you can make him see what is not visible, and you can equally easily make him not see what is visible; that, for instance, you could make yourself invisible, and if you like you can leave yourself tangible but invisible, so that he may walk right up against you as though you were not there and start, when coming against you, he finds an obstacle that he cannot see. So you can alter the sense of hearing; you can make him hear or not hear as you please. So you can, if you like, destroy the sense of touch so that he shall not feel, or you can do the opposite and you can make him feel a solid body by simply stating that it lies between his hands. You can make him smell a sweet odor when you present to him some repulsive article. You can play with the senses as you can stimulate the mind, and prove still more than this by taking an ordinary person and thus hypnotizing and holding him.

And I now pass from the Paris hospitals to statements made by doctors in care of the insane asylums. If you take an ordinary lunatic and throw him into the hypnotic state you can obtain from him intelligence and reasoning power. The moment he is out of that condition he is again a lunatic, but under hypnotism he becomes an intelligent thinker.

Now, these things are done over and over again. Suppose you prove that instead of thought varying with the state of the brain it varies against it; that when the brain is in a state of

coma, thought is exceptionally active; that when the brain is paralyzed, memory is exceptionally acute and brings back events that are long forgotten, what is the inevitable inference? That although thought may continually be expressed through the brain, it is also possible to express it without the brain; that although it is true that many events remain in the normal memory and others are forgotten, that those forgotten events are not really forgotten; that they remain in consciousness although out of sight; that they can be brought up by consciousness although normally they have vanished. So that you are led inevitably, by these observations that can be repeated indefinitely, to realize that human consciousness is something more than is expressed through the physical brain.

I am not going to press the argument one bit beyond that, for the moment, but you do prove to demonstration that there is more consciousness in a man than comes out in his waking moments when the brain is in its normal state of activity; that he has a consciousness wider than the waking; that under abnormal conditions this consciousness emerges; that it contains the record of events that the waking consciousness has forgotten; that it is able to exercise powers keener and subtler than the powers of the waking consciousness. So that you finally come to the conclusion that whatever human consciousness may be—and on that at present we will not dogmatize—that whatever human consciousness may be, it is something more than that which we know in our healthy waking moments, and that there is more of us than is expressed through the brain; that we are able to produce more in consciousness than our brain allows us to express; and so we arrive at the rather startling conclusion that the brain is a limitation impressed on our consciousness; a partial instrument, instead of the producer of thought.

That is, we have entirely reversed the materialistic position. Instead of the brain producing thought, thought expresses itself partially through the brain. As much of it as can get through comes through, and the rest remains for the time unexpressed but not non-existent. This is so much recognized now that all these French schools will divide consciousness and tell you about the waking consciousness and the dream consciousness, that which is called the subliminal consciousness, and all sorts of wonderful

terms that I sometimes think do more to cover ignorance than to express knowledge, and we constantly find the most wonderfully complicated expressions which are intended to convey the idea that I have put into rather rough phrase, that there is more of us in consciousness than comes through the brain.

Now, all these discoveries have very much intensified scientific investigation along the lines of this consciousness which does not work in the physical brain, and you have men like James Sully, men like Sidgwick, that are leading English writers on psychology, giving a very large part of their time to the state of the consciousness which is outside the waking. Why, some years ago, if people had studied dreams they would have been thought as foolish as Theosophists are thought now, but today the study of dreams is highly scientific. You need not be the least afraid of losing your character as sane and rational people by the study of dreams. On the contrary you will only be advanced people, going along the lines of the most advanced science, rather in fact beyond your neighbors than below them in intelligence; and this has been the result of finding out how much is to be learned by studies of the dream state, and that is our next step.

Now, there have been certain very interesting physiological measurements made, and if science is good at anything it is good at measuring. It is extraordinary the way modern science measures, the accuracy, the delicacy of it, the way in which by its balances, it will weigh, I am afraid to say how tiny a fraction of a grain; and there is nothing in which science has made more remarkable advance than in the exquisite delicacy of its instruments whereby it measures what would seem immeasurably minute results. And another thing that is admirable is the wonderful patience of these scientific investigators. Clifford once spoke of the sublime patience of the investigator; and the term is not misapplied. Their patience really is sublime. They will do the same minute experiment over a hundred, or a couple or three hundred times, in order to be sure that they are right; and I hold that to be a most admirable quality, both mentally and morally; morally because it implies that love of the truth which will take unending pains before it will make an assertion or accept the record of a fact; and I say this all the more strongly because it is sometimes thought that Theosophy is against science. That is

not so. We give the fullest admiration and reverence to the patience and the care, the reverence for truth, shown by the modern scientific man. All we object to is when they make inferences too hastily and then assert their inferences as definitely as they assert their facts. Then we get rather into quarrels sometimes with them, because we cannot take all the inferences they make, knowing as we do that the inferences are based on incomplete knowledge of the facts.

Now, one of the things that science has been measuring is the rate of the nervous wave in the physical organization, and how long it takes for a wave to pass along nervous matter, to be transmitted from cells to cells—a fairly difficult thing to observe; I mean with the accuracy with which it has been done; but some of our German friends especially, who are nothing if they are not accurate, have gone very carefully into these measurements. They have found out the fraction of a second which it takes for a wave or vibration in nervous matter to occur, so that they are able to tell us exactly just how long it takes for such a wave of nervous motion to travel, and that means how many such waves can occur in any given track of nerve within a second of time. They can tell how many such vibrations can be received in a second. Let us suppose for the moment—for the number does not matter for our purpose—let us suppose that they found that nervous matter could receive a hundred vibrations per second. You know that the nervous matter of the eye, for instance, if it receives vibrations more than at the rate of one-tenth of a second, the impression is continuous; no longer successive. If your impressions come more than at that rate you get then a continuous line. If you get an impression less than one-tenth of a second you see that impression by itself. Now apply that to the states of consciousness of the later investigations, and you find that a certain number of impressions can be made on the nerve representing states of consciousness or succession of thoughts. Let us suppose that a hundred of those can take place. Now go to sleep and dream, and within one second of physical time you may have thoughts experienced by the intelligence at the rate comparatively of four or five thousand or more in the second. You may live in the dream consciousness through a year and every event may be there; you may go through them one after another; day after day

and night after night you may experience successive events; you may live through troubles and joys; all these intellectual results may be experienced and when you are awake one second of physical time only has passed, and yet you have gone through states of consciousness that the nervous system would demand a year to accomplish. Nevertheless you have thought; those states of consciousness have existed; you are able to recall them and they have gone at this immense rate; your intelligence has been working at a hundred times the rate. What does that mean? It means that it has been working in a finer kind of matter. The finer the matter the more rapid the vibrations; the finer the matter the more vibrations can you get in that second. If you are dealing with living matter it moves comparatively slowly. If you are dealing with ether it moves at a tremendous rate, and if you are dealing with matter finer than ether, then inferentially the rate would be proportionately increased to the fineness of the matter in which the vibrations were set up.

If, then, you are able to think at a rate beyond your power of thinking in the brain, it means that your intelligence is functioning in something finer than the brain. I do not want to press it one bit further than it goes, but it does prove to demonstration that your intelligence is working in a medium finer than nervous matter. Whatever that medium is it is very different from the nervous matter of the brain. It may be super-ethereal, as a matter of fact it is, but we are content to take up with the position, whatever it is. It vibrates hundreds of times faster than any nervous matter can vibrate, and therefore the intelligence has some form of expression which is not an expression by the brain. This is the point to which you are led by an argument in which no flaw can be picked. It is the first time that science has given an argument, clear and definite and impregnable, which proves beyond possibility of challenge that intelligence in man does work at a rate which the brain is unable to satisfy, and therefore whatever intelligence is and does, the medium in which it is able to function is something other than brain.

(To be Continued.)

REINCARNATION.

A CONSEQUENCE OF EVOLUTION, AND A GENERAL LAW.*

I.

In Mrs. Besant's latest and most valuable text-book, "Ancient Wisdom," it is plainly stated that it is a mistake to consider Reincarnation as a strictly human phenomena, as a special law for humanity, but that it must be looked upon as a "universal principle" (page 179), obtaining, under appropriate forms, in all the kingdoms of Nature † Now, this assertion appears at once so perfectly plausible and in accord with the unerring law: "As above, so below," that it can be unreservedly accepted by students as true and correct, although it will undoubtedly strike many as a rather new and startling idea. But this very surprise must cause them to lead their cogitations into very different and broader channels, whereby, having reached—through Mrs. Besant's revelation—a clearer conception of the principle in general, they will eventually be able to obtain a much better understanding of the same when applied especially to men.

It may be useful, therefore, to dwell a little on the matter; all the more so because the same conclusion, as to the universality of reincarnation, can be reached on various grounds from other than theosophical lines.

In effect—outside of what is taught by Occultism, about "the progressive development of everything, worlds as well as atoms," (Secret Doctrine I-74, new edition) and about the constant "becoming" of nature and the "continual adaptation" of all "mineral, vegetable and human life" to the "then reigning elements" (S. D. I. 278), the next change already anticipated being for the time when ether will become predominant, (S. D. I, 366; II, 144.)—outside of these and other similar assertions, the great idea of evolution, with slight differences in details, and with inaccuracies due to the "personal equation" of scientists, is nowadays generally accepted as a fact, not only by science, but also by theology,

*A lecture delivered before the Aloha Branch T. S., of Honolulu, by A. Marques, D. Sc., F. T. S.

†Of course, *reincarnation*, as used here in this general sense, must be understood as the passing of all Monads or Egos through immense progressive series of lives, and not merely in the restricted meaning usually conveyed by the word,—through its Latin etymological root—as simply the "re-embodiment" of human souls into bodies of flesh.

since even the exclusive and conservative Roman Catholic Church has recently admitted that there is, in the evolutionary theory, nothing incompatible with Christian Dogmas (Theosophical Review, Lucifer, XXI--97.)

Now then, if we once admit evolution as the general law on all planes of the Kosmos—and there does not seem at present any possibility to gainsay this, the other idea of reincarnation, *i. e.*, of various successive lives in different forms, must follow of absolute necessity. If evolution for all nature is the law of progress, through knowledge gained by experience, or, as Mrs. Besant so elegantly puts it, “if evolution consists of an evolving life, passing from form to form as it evolves, storing up in itself the experience gained through the forms” (Ancient Wisdom, 179), it will also be irrefutable that no *one* life in any *one* form for any *one* entity, can be sufficient to allow it to gather all the experiences necessary to foster and justify progress, let alone to carry out and profit by the slow and innumerable phases of evolution. Thus repeated lives on the physical plane for all the beings, entities or atoms living thereon, become a necessary consequence of evolution on that plane; and the two facts, evolution and reincarnation, must appear, as they really are, absolutely interdependent.

Coming down to details, the truth that this law does obtain everywhere, even in the lower kingdoms, could be satisfactorily proven, I think, by merely taking into consideration and analyzing many facts known to science, but not hitherto considered under this special light.

II.

In the mineral kingdom, where time seems to be no object for nature, since she has on the lower planes the space of whole “Ages of Brahma” to work in, the workings of evolution are of course less apparent to us, because they are so incommensurably slow as compared with human life, even taken collectively as racial existence. Yet, the evolutionary process does exist even there; and its usual working seems to be under the shape of “marriage,” or chemical combinations, through which manifests the beautiful “living” law of geometrical transformation, called crystallization. As Prof. Fownes says: “Every substance has its own crystalline form by which it may very frequently be recognized at once;” and it is the constant wonder of the thinking mind

how all mineral substances, like well-trained conscious entities, obey without ever erring, if allowed to settle undisturbed by outside forces, that unwritten law which teaches them what model to shape their material bodies and to grow by (A. W. 188), so that their outside forms may always be in accord with their properties and with "the internal law of their component substance," modified only by due regard to the pressure of environment (S. D. II., 736). But another wonder is, that in the formation of the crystals, we find one of the connecting links between mineral and animal life, for the "mother-lye" or mother-liquor, in which the crystals take shape, has very justly been compared by occultism to the cell-germinating substances of our own bodies (S. D. II., 267).*

The influences or forces, called elements—fire, air, water—and the "pairs of opposites," like volcanoes and frosts, rains and droughts, together with the action of the forces next above, viz: vegetation, seem to be the general means provided by nature to allow experience to be obtained by the atoms, the souls (S. D. III., 563) of the mineral world. Through these agencies, we can vouch that new combinations are constantly brought about, whereby the various atoms slowly gain the experience, not only of different conditions, but also of intimate and varied unions with atoms of different natures. And these experiences do not seem to be interfered with, interrupted by dissolution; for, in the mineral kingdom, death, as such, does not appear to exist, each combination or life simply melting into the next, a fact recalling what H. P. B. said about the first race of humanity, who "never died," but simply merged, "melted gradually", into their progeny and successors (S. D. II., 128).

And here we must remember that science now admits that all

*The same idea is corroborated scientifically as follows: "Almost every substance, simple or compound, capable of existing in the solid state, assumes, under favorable circumstances, a distinct geometrical figure, usually bounded by plane surfaces and having angles of constant value. The faculty of crystallization seems to be denied *only to a few bodies*, chiefly highly complex principles, which stand, as it were, *upon the very verge of organization*, and which, when in the solid state, are frequently characterized by a kind of beady or globular appearance, well known to microscopical observers" (Fownes Manual of Chemistry, Lea's Ed. 1885, p. 259). In other words, the connecting links between the so-called inorganic and organic kingdoms, drop the rigid forms of crystalline existence to slide into the egg-shapes which are distinctly characteristics of the cellular system.

mineral matter is living matter, thus justifying the bold postulate of our earliest theosophical writer and teacher, viz: that "there are no inorganic substances or bodies; stones, minerals, rocks and even chemical atoms, being simply organic units in profound lethargy, but their coma has an end and their inertia becomes activity" (S. D. II., 687), and also, that "if stones were not living, they would not decay, emit sparks" etc. (S. D. III., 558). But Prof. Roberts Austen, the great authority of the day, who has made a special, unique, life-time study of metals, goes even farther, for he never loses an opportunity of proclaiming the truth of the "evolution of metals." Thus, in his last lecture before the Scientific Association at Toronto, 1897, he stated that the "whole tendency of modern chemical work has been to break down the barrier between metals and the so-called non-metallic elements, all the so-called elements being produced by different aggregations of the atoms of the *one* primal element," the protyle of Sir William Crookes. Prof. Austen further added that "metals are in fact sensitive things, almost sentient in their organization and strangely life-like in their behavior,"—all assertions that are quite Theosophical.

Moreover, it is a conceded fact that the unions brought about between mineral atoms are pleasurable or otherwise, and that the entities of the mineral kingdom already show their likes and dislikes, which the old chemists acknowledge under the name of chemical affinity, without guessing at its nature, which is simply a "manifestation of the general 'Kama-pranic' life consciousness" (S. D. III., 558).

Thus, while Fluorine is a regular Don Juan ready to mate with everything, except oxygen—for which it entertains the greatest disdain—yet it has a special weakness for hydrogen. For Barium and Calcium, whenever they have the power of option, the ideal union is with sulphur, in its form of sulphuric acid, while sulphur itself prefers silver, and silver prefers chlorine, and chlorine prefers sodium to many other available mates, and free oxygen and hydrogen prefer uniting as water under an electrical impact; while many chemical reactions are often only mere "divorces," through which a substance gladly separates from some uncongenial mate, from some other hateful companion it has been thrown in and mixed up with,† by those "caprices" which nature

† See T. P. Siftings Vol. IV., 6, "Marriage in the Mineral World."

designs for the purpose of allowing experience to all those atomic children of hers.

But, in the course of natural evolution, the various minerals, after passing through different unions and combinations—or living various lives—are all eventually sent back or reincarnated over and again into their previous old forms. Then also, the mineral souls gain experience by passing from one “state or condition” into another; and here the unconscious influence of man, in helping the evolution even of the lowly mineral, becomes noticeable.

Let us, for illustration, consider iron. According to the new chemical theories, as expressed by Prof. Sir Norman Lockyer, iron itself is a compound from hydrogen or cleveite gases, or both, and is submitted to its own laws of evolution—another theosophical idea unconsciously adopted by science. Now, iron is generally found in various mixtures and combinations called ores, though one of the commonest forms is that of oxydes, of which rust is the most familiar. Man takes up some one of these natural forms, under which the mineral atoms are living, for the time being, and submits it to certain processes for the elimination of the foreign substances mixed up or combined with it. Thus is obtained the so-called pure metal, which already does pass through varied experience by the very fact of these artificial processes, or which is further conduced to the knowledge of another and more intimate—though artificial—association with Carbon, under the shape of the so-called steel. This iron, this steel, are then made into, say, a cannon or a wheel, and in this new shape are submitted by man to the experiences of tremendous unnatural vibrations; and here the fact that metals are living matter, with immense, yet limited powers of endurance, is further shown by the circumstance, that even they get tired of these experiences, so that science does not hesitate to talk of the “fatigue” of metallic substances, while engineers will assert that engines and sowing machines do get out of order, merely through becoming “tired” of their work.

Thus, after a certain number of detonations, the gun is rendered useless, the atoms that compose it having undergone, through the strain of the detonatory vibrations, certain modifications in structure and arrangement, called crystallization; and if the strain

is continued above the metallic endurance the gun will burst.

Again, the wheel of a railroad car is submitted, not only to vibratory rotation, but to jerks, knocks and strains, which eventually produce a similar result, the atoms of an originally sound wheel crystallizing through the "experience," until a limit is reached when a rupture is produced, causing a railroad accident. Then again this useless gun, this discarded wheel, are either taken up anew by man, melted and thrown into other forms followed by other experiences, or they are abandoned till the slow action of natural forces has turned them back into rust oxydes, or brought them into new chemical combinations, all mere reincarnations into previous states. Moreover, these same atoms may then perhaps be absorbed by the roots of some plant, whereby they are made to pass through the experience of life within the tissues of a more highly organized being, after which they may even be absorbed by animal or man, and pass through experience in their bodies, followed again by a return, a reincarnation, to mineral forms. The same can be said of other metals, including, furthermore, the knowledge that mineral atoms must obtain through artificial alloys, in which man only imitates, on a small scale, what goes on in immense proportions in nature's laboratories.

But the influence of man as an unconscious helper in the evolution even of the mineral, does not stop at the examples above given. As it was once prettily remarked by one of our students, man, in his labors on the surface of this planet, whereby he can even appreciably change the climates and the appearance of the land, also constantly liberates mineral atoms, which, through this agency, are submitted to changes, incarnations into new forms and experiences, they otherwise would not have undergone in æons of natural life. Take forests, which protect the surface of large tracts of land, and thereby prevent the natural forces from acting on the mineral therein contained. Man cuts the forest down, and the denudated surface is soon attacked, corroded by those forces which disintegrate the minerals and send off their atoms to take the experience of a sea-bath and of all the combinations thereby resulting. Mines, tunnels, canals, embankments, dredgings—in which man in his greed for some particular substance or some result convenient for his material wants, throws

up matter from the very bowels of the earth—all these operations must hasten the evolution of the mineral atoms therein included, by allowing them more than the ordinary chances of change and experiences.

However, the above illustrations will probably suffice to make it understood how reincarnation, *i. e.*, the passing over and again through various forms, is constantly taking place even in the mineral kingdom, through either natural or artificial impacts, and whether through the natural course of life, or through the guidance of “nature-spirits” and the blind help of man.

Thus, to the scientific axiom that nothing is lost in nature, can now be added through theosophical knowledge, the conception that even the lowliest mineral changes are only regular steps in the ladder of a well ordained scheme of universal evolution, in which repeated “reincarnations” or lives in various forms are the law. Thus also, is justified the occult pretension that, once the mineral soul has gone through all the experiences obtainable in that kingdom, it is ready for one step higher, viz: to take its place in the vegetable kingdom. When “the awakened energies” of the mineral atom become too active for their mineral embodiment, the beginnings of the more plastic forms of the vegetable kingdom manifest themselves with the help of the nature-spirits. (A. W., page 188).

III.

Passing on to the vegetable life, the first thing that this certainly makes more patent, is the much quicker evolution, or reincarnations, thereby obtained by mineral matter; salts, gases, carbon, absorbed by the mighty hosts of the forests, pass through their vegetable tissues, are exhaled or thrown out, in the shedded leaves and decayed limbs, which rot on the protected soil, and afterwards are repeatedly re-absorbed by the roots, this debris constituting food for the plants that produced it or for other specie. The next thing to be gathered from vegetable life is that the repeated impacts of nature, through the two ambients of the plant-life, earth and air, procure to the vegetable souls a larger range of experience, a wider knowledge of different forces and conditions than are ordinarily obtained in mineral life. Habits in nature thus grow from repeated experience, slowly developing

consciousness and sensitiveness, and it is very interesting to notice what manifestations these habits produce, when the habitat of a plant is changed. For instance, when a plant accustomed to the vicissitudes of variable climates, with their rigid summers and winters, is transplanted, or even when a new seed is sown in a tropical region, if it can live at all, this plant, by the untimely budding and shedding of its leaves and other symptoms, will unmistakably show that its consciousness is absolutely bewildered at the change of climate and region; it no longer knows how to regulate its existence and break off the habits acquired through previous lives, although it has that power of slow adaption to its new conditions which constitutes what we term acclimatization.

It is a pity that Mrs. Besant did not feel authorized to give in that same excellent book, some detail on the manner in which reincarnation and progress of evolution proceed through the vegetable kingdom; for instance, whether the soul of the lowly weed ever gets to manifest in the lords of the forest, for it does seem that trees, by the very fact of their more developed organisms and their more powerful and longer existence, must be well progressed and much in advance of the more humble perennial and annual weeds; and as much is even hinted at in "Ancient Wisdom," page 189. But I understand that this information pertains to secrets of initiation which it has not yet been allowed to reveal. We must, however, record the admission (A. W., 186, etc. seq.) that, in the case of the lower kingdoms, where individuality does not yet prevail, the reincarnations and the development thereby obtained are the property of the whole monadic group-soul and constitute "all active reincarnation" (A. W. 231). For instance, the group-soul of the oak-tribe thus benefits by the experiences obtained through all the various oaks living and dying in the world, the soul fraction of each tree acting in just the same manner as the drop of rain, which preserves its physical individuality only until it is absorbed or merges back into the ocean it came from. It may, however, be added here that man also helps the vegetable evolution, as he does in the mineral world, by the unnatural experiences he forces on plants, through culture, change of soil, care, manure, grafting and other crossings, etc.; and very justly, in the old and venerable Parsi religion, tilling the soil is a religious duty, as an obligatory help to the lower kingdoms. And

so it is; for all the repeated reincarnations, in special conditions, to which man submits his domesticated plants,—apparently for his selfish purposes, but really in obedience to a providential law, must assist their evolution in a most decisive manner, even if, so far as we can learn in our puny cycle of knowledge, we cannot realize ourselves how much their progress is thus ultimately quickened. But this justifies, in one way, the occult assertion that the vegetable kingdom has to “develop and continue its further evolution through man” (S. D. I., 183). And we now can gather from this new light (A. W., page 189), the reason, unaccountable to science, why, among all the impressions made by man on vegetables in the shape of varieties and hybrids, for the purpose of obtaining special growths or products, some are lasting, while others are evanescent. If man’s processes are sufficiently repeated or sufficiently energetic, and in harmony with nature’s laws, to produce impressions, or what Mrs. Besant calls “tendencies to separation of atoms” within the corresponding Monadic group-soul, the new varieties that will arise will become permanent and self-reproducing; otherwise, as soon as man ceases his impulse, the variations will disappear and the plant goes back to its original form and type.

(To be continued.)

Dr. A. Marguès

AN ALLEGORY.

I am but a commonplace woman, though I can remember a time when life was a beautiful dream; when I thought that somewhere in the future I would accomplish something of which the world would hear, and that life would be full of work ennobling alike to the worker and the world.

The world of men seemed easy to reach in my dreams. I thought that a beautiful or noble public work would be welcomed by all men, as is the shining of the sun in the heavens by the earth. I felt instinctively that the art-world had fewer worshippers. I compared accomplishments therein to the restful radiance of the moon which brings the softest, purest light to the eyes awake to its shining, but does not reach the whole mass of human beings, as do the sun’s rays that radiate for the physical benefit

of humanity.

In those girlish dreams, I even thought I might partake of the nature of the sun, doing work that would permeate every soul; such for instance, as to radiate the light of clearer vision upon the mothers of humanity, and show them how to live a freer, truer life, teaching them that drudgings neither inspire the soul of man nor bear the finest fruit of human life, and on the other hand that the butterfly in petticoats is of no more use in the real world than the moth with brilliant wings that perishes in the first adverse winds.

I felt perfect confidence that all women would rejoice, and do honor to the prophet who would lead them into fairer fields and nobler vineyards wherein to labor; and the grander humanity born of the liberated motherhood in their maturity would sing—I thought—in song and story of the emancipators who had unlocked the fetters of the antiquated ideas, which, bound together with links of conventionality, had shackled the limbs of woman.

Then I would picture how, after the day's persistent shining in this world of practical work, I would refresh myself in the moon-rays of the art world, revelling in symphonies of color and idealizations of character, and bathing my soul in the elixir of harmony called music. My hours of meditation were filled with visions of womankind as a great sisterhood, ever ready to sustain and protect one another, strong in unity, a mighty host giving birth not only to new shapes of human life, but likewise to new ideals and a humanity truly born to carry them onward to realization.

But that was in the springtime of life, when the drudgery of other women left me free to dream, and I, standing untrammelled, could see clearly the sacrifice of their lives. Then a day came when a secret quiver in my heart made me restless, and I could no longer sit and dream of humanity as a whole. Forever before my mental vision a central figure cast into obscurity the rest of the world. It assumed God-like proportions in my view. All the long hours of my thoughts were spent in weaving a mantle of wonderful texture, wherein was the purple of nobility, the rose hue of love, the violet of tenderness, all brodered on the white ground of purity and woven with the strong warp of justice.

This mantle, when woven in the virgin mind, enveloped the

figure completely, and it entirely shut out my view of all the "Is, and Is to be" of humanity, save only this one form. One day the sun of worldly vision pierced this mental world of mine, and it told me this wonderful mantle was love.

Then came the day when the mantle enfolded the two, and living within its folds the rest of the earth seemed afar off. Time rolled on, and the first consciousness I had of the multitude again was when the warp and the woof of the wonderful mantle began to wear.

First the white threads, as I lived under the mantle, showed grey instead of white. Where it touched the figure of my love, it seemed to soil, although that in my own wearing remained white. I could not understand the why of this until one day a few of the purple threads fell off like a flake, and showed even the warp, that I had supposed strong as the eternal justice, breaking. Next the rose hue and the violet began to fade. I shivered, and tried to cover both once more with the shreds of the mantle, but it fell to pieces in my hands.

Then again the world was my study, and I saw in every direction women with tattered fragments of this mystic mantle hugged to their aching hearts; although here and there in the multitude a few souls, amid their daily evil, seemed to be eternally weaving little by little, more of the rose and the violet filling, and the warp of their mantles held strong.

Then I thought I would go forth among the women holding useless patches, and tell them to cast them aside and fill their hands with earnest efforts in behalf of all humanity, and their hearts with love for all the suffering ones of earth. But just then two little hands took hold of mine and they held me back, begging to be wrapped in another mantle of my weaving. Again I spun a silvery filmy thing, so tender and fine, and that seemed to strengthen and lengthen with the years. It was a magic garment that enwrapped many little figures in its folds and it was named mother-love. It tangled itself about my feet and bound me to one spot, where my hands toiled and my brain starved. The little fingers tangled the net and it imprisoned me, but in my heart I was content, for it upheld and shielded the little ones while it bound me in its meshes.

Now I am old, faded and broken. My brain has no power of

new perception, only the memories of visions gone, and toil and trouble that have been but a foundation for other lives. My power to act is gone, but I am blessed in living to see the dawn of the new era. And as my life is about to pass from the darkness of earth to the eternal light, I see a small band that may well be called the advance guard of the White-Sisterhood. No longer do the heroic few struggle single-handed with the ignorance and inertia of the world. A gleam of the divine wisdom has taught them, that co-operation is the lever that will move the world. In the coming age I foresee the mantle of love woven of fast colors and with a warp that will last into eternity, for equality will sustain justice, and purity will keep the gleam of white a radiance through which the rose and the violet will play in their mystic beauty as long as a life shall last. I foresee the shackles of antiquated ideas rusting away with the links in the chain of conventionality, and women with free hands weaving the silvery strands of the mantle of mother love, sustaining the young lives, yet leaving untrammelled the strength of womanhood; for life will be simplified, and the toil of woman minimized so her brain will no longer starve.

Fashion will not be her master, distorting her body and crippling her strength. Social life will be systematized and certain hours made her own. Thus her soul will grow into strength of expression, beautifying life with every passing year.

From such womanhood will come a glorious humanity, who will do the will of the Father and express on earth his kingdom as it is in heaven.

THE LOTUS.

O beautiful flower of Love,
Asleep on thy golden stem!
In lands with the Orient stars above,
A symbol of Truth to men.

The heart is an aureate bowl
Of crystalline glory bright;
The flame of the radiant, Over-Soul,
The Logos of Living Light.

The world is a tortuous glen
By dolorous pilgrims trod:
Awaken and bloom in the hearts of men,
O beautiful flower of God!

Emily Gray Mayberry.

THEOSOPHICAL STUDIES IN THE BIBLE.

(Continued from February number.)

STUDY II

"Thou shalt love the Lord . . . with all thy Mind."

Theosophical students will of course notice that it would be impossible for anyone to give Bible Studies on the lines I am marking out, unless he had been himself first a sincere student of Theosophy, or, unless he had first mastered, to a certain degree, the ideas which underlie Theosophical teachings. I will ask such, also, to remember that these papers are merely a slight demonstration how some, untaught in Eastern Philosophy, may be placed in contact with truth which, couched in other phraseology, would surely repel them.

After placing ourselves deliberately under the influence of our unseen teacher's mind, we ran over the result of the day's study.

We found that by the term "heart" the Bible means the world within us, of which, as a rule, we know so little; that it includes imagination, emotion, desire, but there is no sign of intelligence in the term "heart."

Now, the term "mind" as we can see at a glance, refers also to the world within us. What then is the difference between "Heart" and "mind?" Let us follow our custom and let the Bible speak for itself.

"And Esau took to wife Judith the daughter of Beeri the Hittite . . . which was a grief of mind unto Isaac and Rekekah.

Gen. XXVI-34-35

Why was it grief of mind? Because of the mixing of the races, which was always abominable to a Hebrew. The mind here thinks.

"So we built the wall . . . for the people had a mind to work." Neh. IV-6

Here the will is put in motion by the thinking faculty.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in thee. Is. XXVI-3

Here is the thinking faculty again exercising the will, to call imagination into play. We cannot hold any idea fixed, without at first using the will. Presently, the idea may hold us fixed,

however.

“He is of one mind, who can turn him?” Job XXIII-13

This is much the same play of faculty.

“Bel boweth down, Nebo stoopeth, their idols were upon the beasts and the cattle . . . They bear him upon the shoulders, they carry him, and set him in his place and he standeth; from his place shall he not remove; yea, one shall cry unto him, yet can he not answer . . . Remember this, and show yourselves men; bring it again to mind, O, ye transgressors.” Is. XLVI-8

The thinking faculty is exhorted to use the power of memory and act.

But, as we look over the passages where the word mind occurs, we notice that there are two kinds of mind, *i. e.*, the spiritual and the carnal; the higher and the lower.

The lower mind is characterized by selfishness. “I think, I choose, because I want.”

“Fulfilling the desires of the flesh and mind . . . by nature the children of wrath.” Eph. II-II-3

“To be carnally minded is death.” Rom. VIII-6

“The carnal mind is enmity against God.” Rom. VIII-7

“Knowing God, they glorified him not as God, neither gave thanks, but became vain in their reasonings and their senseless heart was darkened . . . Wherefore God gave them up in the lusts of their heart . . . and ever as they refused to have God in their knowledge, God gave them up unto a reprobate mind.”

Romans I-18-28

The whole passage is worthy of thought. The higher mind or mind of Christ does more than think and choose; it reasons and discriminates. In the brief space allotted to me, I can only point to Jesus of Nazareth as he debates with himself. (John XII-27etc, John XVII.) There we see the higher mind in action.

It is also characterized by selflessness and obedience.

“Let this mind be in you which was also in Christ Jesus who . . . counted it not a thing to be grasped at to be on equality with God, but emptied himself, taking the form of a servant . . . becoming obedient even unto the death of the cross.” Phil. II 5-8

It is also characterized by the love of serving others. “He that is greatest among you, shall be your servant.”

Matt. XXIII-2.

So then, the heart pictures and desires; the mind thinks, chooses and acts. But there are two minds; one acting in response to desire, or the unreasoning impulse from the heart; and the other the mind of Christ, thinking, choosing, acting only in response to unselfish reason, or, in reply to the question: "What is best for others?"

Now, let me draw your attention to a passage from another great world scripture. "Great are the senses and organs said to be; greater than the senses and organs is the thinking self; greater than the thinking self is the principle of judgment; and that which is greater than the principle of judgment is He."

Bhagavad Gitâ III-42

SARAH J. E. SOLLEY.

(To be continued.)

T. S. COHOES.

THE COUNTESS WACHTMEISTER'S MONTHLY LETTER.

TO THE EDITOR OF MERCURY:

On February 9th I arrived in Philadelphia, giving two public lectures on Theosophy, and one branch meeting. Parlor talks and private interviews filled up the remainder of my time, but in this conservative city the growth of Theosophy is slow, and the public is averse to even hearing the word mentioned; but our brave little group of members holds its weekly meetings in a private parlor and hopes for better times to come. Vegetarianism has a strong hold here, owing to the energetic labors of Rev. H. S. Clubb, an old gentleman of over eighty years of age, who enjoys sound, robust health and who works with enthusiasm for the vegetarian cause. I gave one public lecture in his church, which brought together a sympathetic audience. I visited Mr. John Worrell Keeley, but was unable to visit his workshop, as his machines were not in working order. He told me that before the end of the year he intended to patent all his inventions, and is waiting so that he may bring them all out together. Let us hope that his intentions may be realized. Dr. Marie B. Werner, in whose house I was staying in Philadelphia, possesses the whole apparatus for the X rays, and it was intensely interesting to watch all her experiments with this powerful light. She kindly allowed me to be present while she was photographing a fractured limb. Amongst all her electrical treasures is a marvelous little instrument called the "Little Wonder." As you place it either above or below the limb, a rosy light causes it to become transparent and any injury is plainly seen. On my return to New York, I placed myself under the care of Professor Guelph Norman, and as he was desirous that dur-

ing his treatment I should not read and should write as little as possible, I have complied with his request and am taking the rest which is so much needed after my four years' continual work, traveling and lecturing in different countries. When my sight is fully restored and strengthened and my health recuperated, I trust that I may with renewed vigor take up my work once again for the Theosophical Society.

CONSTANCE WACHTMEISTER.

Theosophical Society,

AMERICAN SECTION.

GENERAL SECRETARY'S OFFICE,

5 UNIVERSITY PLACE, NEW YORK CITY.

March 22d, 1898.

To the Branch Secretaries, Branch Members and Members-at-large of the American Section T. S.

The Executive Committee have unanimously decided that the 12th Annual Convention of the Section shall be held in the Headquarters of the Chicago T. S. and upon the 3d Sunday in May 1898, being May 15th, at 10 A. M. The Headquarters are at room 426, 26 Van Buren street.

The Secretaries will please observe—

- 1st, that no Branch has a right to representation in Convention if in arrears for dues or if its membership has sunk to less than seven.
- 2d, that a Branch has a right to one delegate for each seven of its members WHOSE DUES ARE PAID. If a Branch has eighteen such members it has two delegates; if twenty-one, three delegates, and so on.
- 3d, that each Branch should furnish its delegates with a certificate of their election, the certificate to be delivered on May 15th to the Committee on Credentials; and that any Branch unable to send a personal representative should appoint a proxy and send notice thereof by May 12th to Mr. George E. Wright, 308 Chamber of Commerce, Chicago, Ill.

Yours fraternally,

ALEXANDER FULLERTON,

Gen. Sec'y.

MRS. BESANT IN THE NETHERLANDS.

Mrs. Besant's visit in January has aroused a great deal of interest. She arrived in Amsterdam from Sweden January 26th accompanied by Mrs. Sharpe, secretary of the Blavatsky Lodge, London. On Thursday the 27th Mrs. Besant lectured in Rotterdam on "Theosophy and its Teachings." The hall, which was prettily decorated, was well filled, although the lecture was delivered in a foreign language and not translated. Many of the Rotterdam members were very glad to have the opportunity of speaking a few words with Mrs. Besant personally, this being the first time she has lectured in that city.

Friday the 28th, an afternoon reception was held at the headquarters in Amsterdam, of which a large number of members and friends availed themselves. In the evening Mrs. Besant lectured in Haarlem in a large hall, which, thanks to the energetic propaganda of the Haarlem Lodge, was well filled.

The lecture was followed by an afternoon tea in the Foyer of the same building on the following afternoon. This proved a great success, as a large number of really earnest people came to make further inquiries. A group gathered around Mrs. Besant and her replies were, by request, translated by the general secretary for the benefit of those who did not understand English. On Saturday evening Mrs. Besant lectured before the Amsterdam Lodge on "The Christ Story;" this lecture being for the members only, was also translated. No translation was given of the public lectures as all were taken down in shorthand and will appear within a few days in book form. On Sunday evening Mrs. Besant gave a public lecture in Amsterdam to a large audience, in the Free Church, kindly loaned to us by the committee for the evening. Her subject, "Esoteric Christianity," seemed to be particularly appropriate and her listeners were carried away by her eloquence. Monday January 31st Mrs. Besant left for the Hague, accompanied by the members of the headquarters. A reception for members was given in the afternoon by the Baroness de Bodenhausen and the time passed very quickly. A large crowd listened to the evening lecture with deep attention and it was enthusiastically applauded.

Mrs. Besant left the same evening by the night train for England, via Hook of Holland. A number of friends assembled on the platform to say good bye, and to thank her once again for her words. All the lectures were fully reported in the daily press, which has never before shown itself so friendly. Mrs. Besant's visit belongs already to the past, but the impetus given to the work in Holland is not past but is making itself felt daily and we hope when next Mrs. Besant visits our country we shall be able to keep her a little longer in our midst.

E. N.

THEOSOPHY IN ARIZONA.

(Continued from February number.)

On the evening of January 23rd I spoke in the K. of P. Hall in Prescott. In the afternoon the thermometer fell to fifteen degrees below zero, and during the evening the wind was blowing a gale, yet there was an audience of twenty-two, some of whom bought literature in order to study further. The weather being so inclement no more public lectures were attempted, but the next two days were devoted to making calls and awakening an interest in Theosophy by personal conversations. Invitations were extended by prominent citizens to return and deliver lectures when the weather was more favorable. Phoenix, the capitol of the Territory, was reached on the 26th. I found here a very liberal class of people and a host of earnest students hungry for just such truths as Theosophy has to give. As soon as it was known that a representative of our society was in the city, invitations came pouring in and all the time that was available was devoted to making calls. Sunday night I spoke to about three hundred people in the Opera House, giving a general outline of the teachings of Theosophy. Wednesday night I spoke at Redewill Hall upon "Karma." Close attention was paid and a great many questions were asked. Thursday, February 3d I lectured at Tempe, a town of about nine hundred people and had an audience of over a hundred. The Baptist pastor was present, and assisted in making the occasion interesting by asking a great many questions bearing upon the teachings of Jesus and the interpretation put upon them by the churches and the Theosophical Society. A liberal supply of literature was purchased at Tempe and the study will be kept up by earnest stu-

dents. Friday I went to Mesa, a Mormon settlement, where I was accorded the privilege of a long visit with the patriarch of the colony, Elder Johnson. The elder, who is now over eighty years of age, was a business partner of Joseph Smith the Prophet, and has been intimately associated with Brigham Young and all the dignitaries of the church. While strong and persistent in their own faith (even in the face of government opposition), they are very tolerant of the faiths of others and are anxious to investigate any views that may be presented. I lectured in their Social Hall, Saturday evening, and was urged to return. Sunday night I lectured in Phoenix on "Reincarnation" and was greeted by a crowded house, a number of persons being turned away because there was no more standing room. The questions asked were numerous and searching. At the close of the lecture every book I had with me was sold and orders were taken for others to be sent. I announced that I should be at my rooms in the hotel the next day and should then leave for California. The result was a constant stream of visitors, eager to learn more, and I had even to excuse myself and allow four to entertain each other while I hastily procured a light lunch. That night I met with a group of students at the residence of Mrs. G. H. Keefer and started a class. They were still discussing when I left to catch the train. Letters since received show that the class is going on with the study. This closes the history of the first Theosophical lectures ever delivered in Arizona. I spoke in six cities, delivered twelve lectures to audiences averaging one hundred and fifty, made about eighty calls, received about seventy written requests for literature and was urgently requested to visit there other towns by residents of those places who attended my meetings elsewhere. About fourteen columns of newspaper notices were freely given, and thus hundreds were reached who did not attend the meetings. Arizona is a fruitful field and the way should be opened for carrying on the work. Fraternally yours,

WILL C. BAILEY

REPORTS OF BRANCHES.

CHICAGO, ILL., March. 1893.—The Shila Branch reports steady work and definite purpose. The president, who is alert in mentality and devises ways to improve and progress, has decided upon a new one for study which is very interesting as well as instructive—the study of mythology, the gods, goddesses and their children, with the occult light given in the Secret Doctrine. Several papers have been read and were listened to with a great degree of interest. The study of the "Ancient Wisdom" is continued and to those who assimilate what is given, a good foundation is formed. New members are added at intervals and some of them are so filled with Theosophy that it is a part of them.

CHICAGO BRANCH.—We had a very enjoyable reception on the 26th of February at the headquarters. Members-at-large in Chicago and from all the branches were in attendance and the social side of Theosophy was very plainly demonstrated. A short program, consisting of music and recitation was arranged to satisfy the mental and æsthetic faculties and then a little attention was paid to the inner man in the way of light refreshments. On Wednesday next, March the 23d, Mr. Wright, the president of the Chicago Branch, will give an informal talk on "Astrology, its various Phases and Relations towards Men and Things." This is in pursuance of a new policy to take one evening

each month from the regular line of work and devote it to a special topic. Pundit Lalan is giving a course of lectures on Wednesday afternoons. His subject for next week is "Relativity and Reality." Our Sunday work is getting along famously. Attendance is increasing and we have been able to procure lecturers from outside fields. The program arranged from date up to May 1st is as follows:

March 13.—Subject: "Caste and Education in Connection with the Women of India" (with lantern slides). Miss A. C. Donnelly, Superintendent of Female Education to H. H. the Maharajah of Travancore. March 20.—Subject: "The Life after Death," Mrs. Edith Sears. March 27.—Subject: "William Morris," Miss Josephine Locke. April 3.—Subject: "What Theosophy Teaches," Mrs. Kate C. Havens. April 10.—Subject: "Easter; the Fourth Initiation of the Christ," Mrs. Edith Sears. April 17.—Subject: "The God of the Evolutionist," Professor Ira W. Howerth, of the University of Chicago. April 24, Subject: "The Evolution Theory in India," George E. Wright, President of Chicago Branch T. S. May 1.—Subject: "The Spiritual Idea in Conduct," Miss Josephine Locke.

P. G. K.

LOS ANGELES, CAL., March 24, 1898.—The members and friends of Harmony Lodge were quite disappointed when they arrived at headquarters February 27th, expecting to hear a lecture on "The Voice of the Silence," by Mr. W. C. Bailey, and then learned that he had been called to San Francisco; but we were consoled by the knowledge that Mr. Bailey will render valuable services to the T. S. wherever he goes. Mrs. H. Randolph read a lecture of Mrs. A. Besant's on "Love and Hate, or The Law of Affinity." The audience was impressed by its author's great knowledge and spirituality. March 1st Harmony Lodge gave a farewell social to Mrs. Haulseth, who was in Los Angeles visiting the society and its members. Mrs. Haulseth was the guest of Mrs. Geo. Valiant. March 6th Captain Skinner lectured on "Swedenborg, His Life and Doctrine." March 13th Mr. J. H. Lapsley lectured in his usual interesting way on "The Bible, its Place in Literature." March 20th Mr. C. Michelsen lectured on "Scandinavian Mythology." Mr. Michelsen has given much time to the study of religion and is well versed in the Edda.

STELLA MICHELSEN, Sec'y.

NEW ZEALAND SECTION, March, 1898.—The following changes of officers have taken place in this Section. In Wellington active work has been suspended for the past month or two, and on resumption the following officers were elected: President, Mrs. Richmond; Secretary, Mrs. Gibson, 24 Marion street, Wellington. The branch is now in a more healthy condition, and active and useful work may be looked for. The President of the Woodville Branch having resigned, Mr. Thos. Gilbert has been elected to fill that position. Meetings and classes continue as before. The secretary reports the holding of several interesting meetings during the month. Activities were somewhat suspended in Auckland, Christchurch and Dunedin during the holidays, but in Auckland Mrs. Draffin gave, in the month of February, two very interesting and sympathetic lectures on the "Teachings of Christ." In Dunedin, Mr. A. W. Maurais lectured recently on "The Ancient Wisdom; its Relation to Christianity." The holidays being now fairly over, class and public meetings are

again fully resumed and members have settled down to active work for the year 1898.

THE SCANDINAVIAN SECTION commenced this new year under exceedingly favorable circumstances. Our beloved teacher, Mrs. Annie Besant, made a three weeks tour in Scandinavia, arriving at Gothenburg January 6th and staying in our town till Tuesday evening the 11th. Two public lectures were given to large and appreciative audiences. Daily class meetings for lodge members were arranged, the subject for study being "The Four States of Consciousness." Every day between 2 and 3 P. M. Mrs. Besant was present at the branch rooms to meet inquirers; these meetings were very well attended and showed a growing interest in theosophy. We feel assured that Mrs. Besant's visit, though short, has given a fresh start to the movement and poured new life into our branch. Many new members have joined the lodge and the outlook for the future seems brighter than ever. From Gothenburg, Mrs. Besant went to Christiania, Norway, where she also delivered two public lectures, still more numerous attended than those in Gothenburg. Lodge meetings were held every day and interesting instruction given by Mrs. Besant about the different bodies of man, their place in the human constitution and their function on the respective planes of the universe. On the 18th of January Mrs. Besant left for Stockholm, where she arrived on the evening of the next day. The following program was carried out: Sunday the 16th general meeting at the lodge rooms; Monday between 1 and 3 o'clock p. m. Mrs. Besant received callers and inquirers at the lodge rooms; at 7:30 p. m. a public lecture at the Hall of Science, subject: "Theosophy and H. P. Blavatsky." Tuesday 1 to 3 p. m., meeting at the rooms and in the evening meeting for members only; Wednesday, public lecture at Upsala; Thursday, public lecture at Stockholm, subject: "Esoteric Christianity." On Friday Mrs. Besant left for Lund, the university town of southern Sweden. She lectured there the next day on "The Immortality of the Soul." On Sunday the 22d Mrs. Besant arrived at Copenhagen, Denmark, accompanied by a number of the members from Lund who stopped at Copenhagen to hear once more, Mrs. Besant's lecture on "Immortality." The hall was filled with an audience of 1000 persons who listened with rapt attention to a brilliant and eloquent lecture. On the 25th Mrs. Besant departed for Holland leaving behind her a lasting memory of love and wisdom. The three Stockholm lodges continue their joined meetings; a translation of Mrs. Besant's latest book, "The Ancient Wisdom" has been used as a subject for study. The Gothenburg Lodge holds public meetings every other Saturday and lodge meetings three times a month. In Norway and Denmark good work is done, which of late has been helped on by the new magazine, *Balder*, edited by Mr. Richard Ericksen of Christiania; it ranks foremost among Theosophical magazines. Though small in volume its contents are excellent and highly appreciated by all who take an interest in Theosophical matters.

M. WESTERLUND.

SEATTLE, WASH., March 31, 1898.—Ananda Lodge, during the past two months, has been working in a quiet way. Many of the members are out of town scattered here and there, far from home, but a faithful few remain to keep the light shining. The Secret Doctrine class, in charge of Mr. Clark, meets regularly on Friday evenings, a few of the members are really in earnest.

Mr. Wald conducts the Wednesday meetings for study, and it is due to his energy and excellent methods that these meetings are so helpful and interesting. The Sunday meetings are very well attended. At the close of each lecture there is always an interesting discussion. On one occasion we held a symposium on "Karma" by four members. There are so many phases of this subject worthy of treatment that we could very profitably hear a paper from every member. We have gained several new members. The lodge room is open as a reading room on Wednesday and Saturday afternoons. Some little propaganda work has been done in the suburbs. We hope that now in this happy spring-time, when all nature speaks of life, the lodge too will be imbued with new vigor and that the members will be more faithful and earnest in striving toward that ideal life of which Theosophy teaches.

HARRIET C. STEIN, SEC'TY.

TOLEDO, OHIO, March 11, 1898.—The Toledo Lodge has had the pleasure and profit of a visit from Mr. F. E. Titus of Toronto, who is making a tour of New York, Ohio and Michigan, lecturing to branches and forming new centres. In this he is proving himself very efficient and doing much good work. He has spent three weeks in Toledo and vicinity, forming new branches at Lima and Findlay, Ohio. From February 28th to March 8th he was in Toledo. On Monday evening February 28th, the monthly social was held, at which time Mr. Titus took a prominent part in the conversation, ably answering many questions. On Wednesday evening a lecture was given to the people of Bowling Green at the parlors of the Milligan Hotel. On Sunday evening he lectured to a large audience of spiritualists at Memorial Hall. Other lectures were given at the headquarters of the society, those of Sunday and Monday being for members only. As a result, five applications for membership have been received by the Toledo Branch. Mr. Titus has made many friends for himself and for the cause of Theosophy, by his clear and logical exposition of the subject, and his fairness in answering questions. K.

TOPEKA, KANSAS, March 22d, 1898.—The Topeka Branch of the T. S., I am pleased to say, is growing. Since the visit of Mary W. Burnett last November, fourteen members have been added to the society, and we feel deeply grateful to Dr. Burnett for the impetus thus given. Our meetings are held regularly each Wednesday afternoon, and as the study proceeds the class appreciates more and more the marvelous truth and beauty contained in the "Ancient Wisdom" and in our dear Mrs. Besant's book of that title. The magazine is highly prized and eagerly read by all the members, and we are truly thankful for its regular visit. The following officers were elected in January to serve six months: President, Mrs. Emma B. Green; Vice-president, Mrs. Alice Gray Ring; Secretary and Treasurer, Mrs. Elizabeth Murray Wardall; Librarian, Miss Anna L. Wardall. I wish to say that the branch is also very grateful for the use of a "Loan Library" sent out by the Theosophical Book Concern of Chicago, all of which has been of great assistance in our study.

ELIZABETH WARDALL, Sec'y.

SAN FRANCISCO, CAL., April 12th.—Besides sustaining our regular courses of study during the past month, we have again opened our Lotus Circle, under the most promising conditions. We have also received back into our lodge one of our old members who left us three years ago; also two additional members who have come over to us from the secessionists. Public lectures have been given as follows: "The Ten Commandments," Will C. Bailey; "Man and His Destiny," Chas. Neilson; "The Mysteries," Will C. Bailey; "Death and its Results," Mrs. Alice Best and Miss Jessie C. Brodie; "The Histology and Psychology of the Cell," A. S. Brackett.

19 Avenue Road, Regent's Park, London, England, March 19, 1898.
TO THE EDITOR OF *Mercury*:

Mrs. Besant left us for India, where she remains until the end of June. During the six months she has been with us, her activity has been very great and every minute has been spent in helping on Theosophical work and workers by interviews, lectures and writings. Two sets of lectures have been given in the small Queens Hall, and those from 7 to 8:30 on Sunday evening have become so popular and so many people have to be turned away, that we are sorry no larger hall could have been obtained. In spite of the cold, Mrs. Besant went to Norway and Sweden early in the year, and many of our isolated branches and members there received the ready aid and encouragement, that you know so well she can give. Just before Christmas the south of France and Paris were visited, and the lecture in French in Paris caused a strong interest to be aroused there. On her way to Brisbane, Mrs. Besant will lecture in Rome, where we have a lodge and some devoted members, drawn together by Mrs. Lloyd, who has lived there for the past two years. Mr. Leadbeater, Mr. Mead and Mrs. Cooper Oakley are lecturers who are always busy working and giving out the results of their hard study; and there are many workers who are doing their share in spreading abroad amongst all classes a knowledge of these ennobling teachings, entrusted to us to give out. Prospects brighten day by day, for the wider outlook shows unexpected workers in unexpected places, and though here and there interest may be found to be of a superficial nature, the great bulk of the movement is ever increasing in vigor, and in that quiet resistless strength which comes from a closer knowledge of the force for good behind.

ANNIE J. WILLSON.

BOOK REVIEWS.

Some Philosophy of the Hermetics, Los Angeles Cal., R. R. Baumgardt & Co., 231 W First street.

A collection of facinating sketches upon the soul and its development, all of them remarkable for nerve, originality and for the Protean character of the thought. Its forms are myriad and embody the heights and the depths, while their audacity, brilliancy, their rhythmic grace, holds the reader a willing captive. The writer hides his identity as to name, but he stands revealed as poet, philosopher, word-painter, who uses prose forms merely as a disguise; at times this disguise is so slight that one wishes it had not been used. Take the following passages from "Philosophy." "I've traveled the spaces by thinking; I've mounted the zenith by visiting; I've floated in air by a longing; I've

melted in mist when dreaming; I have blended in water by looking; I have entered a soul by aspiring; I am many or one, I am one or many. If ever the hush is on fire, harken for language and hear; something is speaking—listen and listen—something is shining; the hush is on fire.”

Of the twenty-four sketches comprising the book, those entitled “Faith,” “Adonai,” “The One Thing,” “One Day” are perhaps the most beautiful; “Who are the Cranks?” the cleverest. The writer knows this creature thoroughly, knows every aspect of him and describes him graphically. “A crank has crooked sight, no matter what he sees, nor how far; everything is out of gear, distorted. A crank’s vision is out of focus.” “Pride,” “Memory,” “Concentration” deal with practical life and are full of good idea. Our readers will appreciate the following from “Concentration”:—“can you look at a point of a pin, and look and look—can you rest on a premise, and think and think up to the conclusion; can you pile up facts on facts to the pinnacle of a principle. Can you study on one line to the very end of the question—can you act on your conclusion as against the world—can you resist straying to the right and left when you have started towards a place or condition—can you keep on aiming with the same stone at the same spot till you hit it—can you stay fixed in any pursuit any length of time, or are you a child?”

MAGAZINES.

The March number of the *Theosophist* contains the continuation of “Old Diary Leaves,” by Col. Olcott; “The Immortality of the Soul in the Light of Theosophy” by Prof. John Mackenzie; “Heredity,” by A. F. Knudsen and the “Course of Evolution,” by Chaganlal G. Kaji. “The Unknown Physics” is a translation from the German of Carl Du Prel. “The Study of Buddha’s Dharma” by H. Dharmapala is a strong paper on the importance of the study of Pâli, and the superiority of the psychology of Buddhism. “Mystic Fire,” by W. A. Mayers, treats of the subject from historical, literary and biblical stand-points.

Theosophy in Australia gives in its January and February issues an encouraging “Outlook,” a report of a lecture on “Reincarnation,” given by Miss Edger, “The Seven Planes of the Universe” by X, the usual questions and answers, etc.

The March number of *Sophia* continues “Genesis” by Senor Soria, which is illustrated by large diagrams, and “Reincarnation” by Mrs. Besant; “Incidents in the Life of Comte de St. Germain,” by Mrs. Cooper Oakley; Mrs. Besant’s visit to France and the usual book reviews.

The organ of the Scandinavian Section, *Teosofisk Tidskrift* for February, contains the report of two lectures given by Mrs. Besant in Stockholm in January, on “Theosophy and Madam Blavatsky” and “Esoteric Christianity;” also a translation of “Occult Chemistry” by Mrs. Besant, a paper on “Personality” by Sven-Nilsson and a report of the work of the Scandinavian Section.

The March number of *Intelligence* has for its frontispiece a good likeness of the fine face of Swâmi Abhadânanda, whose essay, “The Attributes of God,” gives the Vedantic philosophy, expressed in a style which is beautiful in its simplicity. Alexander Wilder, M. D., concludes his paper on the influence and superiority of “The Ganglionic Nervous System,” which he says “is the first thing created in our bodies, the last which is palsied by death.” The Rev. Henry Frank also concludes “The Dogma of Hell,” a subject which is ignored by the new orthodoxy of the present time. “Animal Flesh as Food” by Edward

G. Day, M. D., is a good, concise argument against the practice of meat-eating. A plea for a more practical system of education is made by L. I. Hopkins in an article called, "An Educational Suggestion." Interest in the metaphysical movement in New York is evidently growing, as this society has lately enlarged and improved its quarters.

Le Lotus Bleu for January opens with an article on "Art and Man," in which the author, Blanvillian, carries out an elaborate system of psychological correspondences between the fine arts and everything in the subjective history of Man, and concludes with the question, "what more beautiful school for the elevation of morality can be found, than the practice and the culture of art?" An article on "The Cremation of the Dead," shows that France is behind the other countries of Europe on that important subject, as it has but one crematory. The other subjects treated of in this number are "The Sensitive" by Dr. Pascal, "Commentaries on Light on the Path," "The Twenty-second Anniversary of the Theosophical Society." The translation of "The Secret Doctrine" is continued.

The Light of Truth or Siddhanta Deepika contains a lengthy but very biased and would-be witty review of Mrs. Besant's last valuable work, "Ancient Wisdom." The reviewer, M. V. V. Ramanan, is evidently a materialist, perverted by the western so-called science, and ready, like too many of his miseducated country-men, to sneer at the wisdom of his own nation. At any rate his article is quite out of place in a publication, taking for its title and banner, "Light of Truth," for it is really an overt attack against Vedanta, although the "Ancient Wisdom" is purely Theosophical and not Vedantic.

With the April number the magazine called *Mind*, published in New York, begins its second volume, with every promise of success. Julian Hawthorne continues to be delightfully entertaining in his occult serial story. In a paper called "The Failure of Agnosticism," Mr. James Armstrong gives a just and logical criticism on the views of Colonel Ingersoll. "An Evening with the Stars," by Isabella Ingalese is a description of what a young girl saw while under hypnotic influence, of a grand and beautiful scene in space, where whirling, floating, sweeping, in all directions, she saw the brilliant "cosmic dust," and many other interesting things. "A Suggestive Vision" by Julia A. Casterline is another good article written on the text: "Set your heart beating in unison with the great heart-throb."

The March issue of the *Temple*, published in Denver, is up to its usual high standard. The leading article, "Principles of Nature and of Life," is quite in the line of Theosophical Teaching.

Awakened India, published in Madras, has in its March issue an article on "The Glory of Suicide," which means the killing out of self, the sense of separateness from the One and the All. The rest of the number is made up of "Leaves from the Gospel of Lord Sree Ramakrishna," notes and news, etc.

The *Theosophical Review* will be reviewed in our next number.

Other periodicals received are, *Rays of Light*, *The Vahan*, *The Prasnottara*, *Journal Maha Bodhi Society*, *The Hindu*, *Arjuna*, *Reformador*, *Voice of Labor*, *Human Nature*, *The Philosophical Journal*, *The Theosophical Gleaner*, *The Brahmavadin*, *Die Uebersinnliche Welt*, *The Altruist*, *L'Idée Theosophique*, *The Woman's Tribune*, *The Realm*, *The Exodus*, *The World's Advance Thought*, *The Oracle and Chicago Vegetarian*.

KARMA.

Words by J. G. WHITTIER.

Music by J. OETTL.

1. The tis - sue of the Life to be We
 2. Still shall the soul a - round it call The
 3. O no! we live our life a - gain; Or

The first system of musical notation for 'KARMA.' It consists of a vocal line in treble clef and a piano accompaniment in bass clef. The key signature has three flats (B-flat, E-flat, A-flat) and the time signature is common time (C). The vocal line begins with a half note G4, followed by quarter notes A4, B4, and C5. The piano accompaniment features a steady eighth-note bass line and chords in the right hand.

weave with col - ors all our own, And in the field of
 shad - ows which it gath - ered here, And paint - ed on the
 warm - ly touched, or cold - ly dim, The pic - tures of the

The second system of musical notation. The vocal line continues with a half note D5, followed by quarter notes E5, F5, and G5. The piano accompaniment continues with similar harmonic support, including some triplet figures in the right hand.

Des - ti - ny We reap as we have sown.
 'ter - nal wall, The past shall re - ap - pear.
 Past re - main, Man's works shall fol - low him.

The third system of musical notation, concluding the piece. The vocal line ends with a half note G5. The piano accompaniment features a prominent sustained chord in the right hand and a descending bass line. The system concludes with a double bar line.